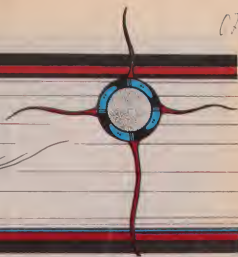


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SPEAKING OUT

Nisga'a treaty a long time coming

by John Copley

When Robert Nault, the federal minister for the Department of Indian Affairs and Northern Development (DIAND), introduced the Nisga'a Final Agreement Act to parliament on October 21, he called it a "testament to the spirit and intent of *Gathering Strength*, Canada's Aboriginal action plan, in which Canada commits to help strengthen Aboriginal communities and economies." He told the House that parliament's passage of the treaty would "end economic uncertainty and create a stable climate for investment and growth, (and) that means good news for the economy and prosperity for communities in northwestern British Columbia."

As the House of Commons sits and debates whether or not to pass the bill that sets out the rights the Nisga'a will have under Section 35 of the (1982) Constitution Act, members of the Nisga'a Nation's negotiating team are parked down the street, keeping vigil and supplying answers to critics of their cause.

"We intend to keep a close eye on the debate," remarked Nisga'a Tribal Council President, Chief Joseph Gosnell. "We're here to ratify the Nisga'a treaty and to observe the debate at this historic moment. We will also be extremely vigilant when it comes to correcting any and all misinformation about the treaty—in a timely and fact-based way."

Chief Gosnell's first correcting words were directed at the Reform Party and its leader Preston Manning, whose criticism is anything but new to the Nisga'a. Chief Gosnell referred to recent statements made by several Reform party members as unfounded and incorrect allegations about what the Nisga'a agreement would mean to the Nisga'a people and to Canadians in general.

After hearing that Reform members were making allegations that the Nisga'a Treaty would negate or threaten equality for women, deny individual property rights to the Nisga'a Nation membership and allow the tribal council the power to enact taxation without representation, Chief Gosnell spoke out.

"We understand that the role of the Official Opposition is to oppose government initiatives," Chief Gosnell told Ottawa media, "but we also believe that it is the responsibility of all members of parliament to provide accurate information." He added that the Reform Party was attacking the Nisga'a treaty "on the basis of allegations that are just not accurate."

A thorough check disproves the (aforementioned) Reform members' allegations. For example, the Constitution Act, 1982, states in Section 35 (4) that, "notwithstanding any other provision of this Act, the



Aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons." Ditto the tax allegation as explained in the Taxation Chapter of the Agreement, Page 217, paragraph 1 and the land ownership question, as explained in the Lands Title chapter, page 37 and on page 59 in the Land Titles chapter.

"These are not debating points," said Mr. Gosnell. "They are the facts of the treaty. Surely the debate can now proceed on the many benefits that the Nisga'a treaty provides to all Canadians."

The Nisga'a Final Agreement Act, once passed by the House of Commons, will bring an end to decades of negotiation to a treaty agreement originally signed in 1760 by the British Monarchy.

During his October 21 speech, DIAND Minister Robert Nault said the "Nisga'a treaty provides local solutions to local problems. It is not a template, but there are lessons learned and solutions found in the Nisga'a treaty that can benefit other treaty negotiations. Both the Nisga'a and their neighbours will benefit from the Nisga'a treaty and it will provide the Nisga'a with an opportunity to raise their standard of living to that enjoyed by other residents of northwestern B.C."

Mr. Nault also discussed the fishing rights of the Nisga'a.

"The Minister of Fisheries and Oceans," explained Minister Nault, "continues to manage all Nass River fisheries, including Nisga'a fisheries. The treaty requires, and I can not emphasize this enough, that the Nisga'a's annual fishing plan must be integrated with the fishing plans for commercial and recreational fisheries."

Mr. Nault closed his comments by encouraging a successful closure to the long awaited Nisga'a treaty, saying "it's time to move forward. It's the right thing for the Nisga'a, their fellow British Columbians and all Canadians. It's time to bring this agreement into effect."



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Health and Education

Increased student services in Edmonton area

by Heather Andrews Miller

Students attending post-secondary educational institutions in the Edmonton area have access to numerous services to assist them while learning their trade. Some students are far from home and feeling homesick or having trouble coping with life in strange surroundings. Others are struggling with academic problems, or are trying to juggle a busy home life with studying and completing assignments. Still others are trying to decide what career to choose. Help is available!

Lewis Cardinal at the University of Alberta campus says that an Aboriginal Housing Program has greatly enhanced life for many students attending classes this year. "We have Northern House right at the Hub Mall, which welcomes students from the Yukon, Northwest Territories and Nunavut. As well, Metis House has been provided to us by CANative Housing to house Metis students," says the team leader of Native Student Services. A third facility, Michener Park, is a family housing unit nearby which also coordinates cultural activities. "In each house, there is an Aboriginal faculty member in residence," he says.

Cardinal states that feeling at home is a key component to the success of many students, and knowing where to get services is equally important. An instructor assistance program is also available where graduated students are available to work with people experiencing academic difficulties. More information on Native Student Services can be obtained by calling (780)492-5677 in Edmonton.

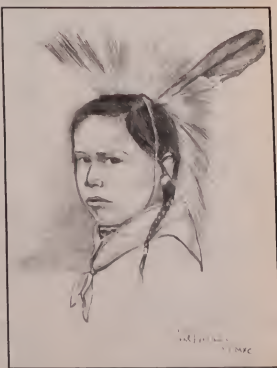
The Northern Alberta Institute of Technology (NAIT) has recently expanded its staff to include a full-time Aboriginal Liaison Coordinator as part of its student services. Eva Stang has been busy helping students get settled into their programs on the sprawling NAIT

campus. Eva has plans for numerous activities on the NAIT campus throughout the year which will foster cultural awareness as well as many fun activities for the students. She can be reached at (780)471-7613.

Students from the Northwest Territories and Nunavut have the support of Nona German to assist with their educational pursuits. As Northern Students Services Advisor, Nona assists students at all Edmonton-area campuses with housing, child care arrangements and numerous other student needs. Nona advises students that initially they should be prepared to support themselves from existing savings, as grants and loans are often late coming through, and there are a lot of start-up costs. Students are urged to call Nona well before they leave their home communities to discuss their upcoming move to the city. She can be reached at (780)492-7596.

Sandra Power at Concordia's University and College Entrance Program is hoping to expand her services to include more cultural events. "If we can get a few more volunteers and some additional funding, we are hoping to organize a round dance," she says. In addition, the students will participate in their annual Native Awareness Days in March. Sandra spends most of her time on behalf of her students, helping those from out of town find housing, dialoguing with funders, and helping people get settled in to their new learning experience, often after many years away from the classroom. As well, she assists with the counselling of Aboriginal students at the University of Alberta. Sandra Power can be reached at (780)413-7829.

Lyn Whitford at Grant MacEwan College is the Aboriginal counsellor at the college's student resource centre. Lyn welcomes calls from interested students,



and can be reached at (780)497-5518.

Although Alberta Vocational College is now known as NorQuest College, Brenda Rylands continues to offer Aboriginal Liaison Services and can be reached at (780) 427-7829.

Aboriginal Teacher Education

The Faculty of Education seeks to fill one approved tenure-track position for July, 2000 in Aboriginal Teacher Education.

The Faculty's major commitment is the education-degree component of an integrated five-year, combined degrees program of initial teacher preparation. Approximately 200 students are admitted to this program each year. In addition a rapidly growing M Ed. program has over 200 students enrolled. All professors are expected to supervise preservice as well as to teach undergraduate and graduate courses, supervise graduate students, and conduct scholarly or creative work.

Candidates must have a doctoral degree or be near completion and should be eligible for teacher certification in Alberta. Candidates must have a strong commitment to teacher education, especially with respect to the preparation of teachers, both Aboriginal and non-Aboriginal, for work with Aboriginal students. Also important is a commitment to working in a collaborative teaching environment and a willingness to accept an informal leadership role to promote Aboriginal education in the Faculty and to work collaboratively with Aboriginal communities in Southern Alberta.

The Faculty takes for granted that new appointees will possess facility with the integration of technology into teaching, research and service.

In addition to expertise and qualifications in Aboriginal education, the successful candidate will be able to teach courses in the generic components of teacher education, such as teaching seminar, introduction to education, curriculum and instruction. It will be an advantage if candidates have current experience in other subject areas.

The Faculty encourages applications from candidates who are of Aboriginal ancestry.

Application Deadline: 28 February, 2000

The appointment will normally be made at the assistant professor rank. Send application and names of three referees to:

Dr. Laurie Walker, Dean of Education, University of Lethbridge, 4401 University Drive, Lethbridge, AB, T1K 3M4. Telephone (403) 329-2051. Fax: (403) 329-2252; E-Mail: walker@uleth.ca

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Our actions leave an impression on others

by Joey-Lane Letendre

For more than a hundred years people have trekked each summer to the pilgrimage at Lac St. Anne in northern Alberta. They come from western Canada, the Territories, Yukon and the United States. They gather to celebrate their faith, meet with friends and family, pray, receive blessings and to seek healing from St. Anne. Most are Native although everyone is

welcome. Some have been here many times, for others it is their first journey. Each who attends not only receives something from the experience but leaves something too. They leave an impression on others.

An old lady left the North West Territories aboard a Greyhound bus. Twenty hours later she arrived at Gunn, fifteen hundred kilometres to the southeast. From there this Grandma of a Grandma walked the last fifteen kilometres to the pilgrimage grounds. She carried her tent, blankets, clothes, food and cooking pots. She arrived five days before the first day of prayers and stayed until the last priest had left. She lived alone in her tiny tent, quietly caring for herself, both in prayer, welcoming all who came to share life in her humble camp. She spoke of how helpful the young men were. She praised the little ones for sitting quietly in church. She smiled at a young mother nursing her baby and nodded in approval. When she arrived the camp was nearly empty, the fresh cut grass stood straight in the summer sun. Two weeks later when she left there was no sign other than bent yellow grass to show where the lady from the north had made her camp. Neighbours were sorry to see her leave, they missed her stories and her company. Are all Natives from the north like this? I don't think so but the old lady made everyone she met want to be more like her. She made them proud to be Native.

A woman left Saskatchewan in a new truck with a fifth wheel trailer. Five hours and six hundred fifty kilometres later she was at Lac St. Anne. Her trailer had all the modern conveniences of camping, running water, heat, microwave and even a television. She arrived on Saturday, too late for mass, and roped off a huge area as her own. For three days she yelled at her husband and grandchildren, but into line-ups and harassed neighbouring campers. No one dared to enter her camp. The camp was nearly full when she arrived but the area she chose was unspoiled. When she left the area was littered with broken chairs, discarded mattresses, pop bottles and poles. Garbage



and debris was scattered every where. Everyone could plainly see where the woman from the south had camped. No one was sorry to see her leave. Are all people from Saskatchewan like this? I can't imagine that they are.

People are funny, they base their opinions on first impressions not logic. If the first Native you meet is rude and dirty your opinion is all Natives are that way. We all know this isn't true. We know there are good and bad in any group of people. Our life style determines the impression we leave when we are gone. If we want acceptance, respect, fairness, equality and kindness instead of being called dirty Indians we need to look at ourselves as others see us. We need to ask ourselves what impression do my actions, behaviour and attitude make on others.

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Education is the key to financial management

by Brian Savage

Once more Natives are the target over government expenditures.

Reports in many newspapers gave widespread publicity to a report from the Canadian Taxpayers Federation which paints a gloomy picture of widespread financial mismanagement on reserves despite a huge increase in funds Indian Affairs passed on to Native bands over the last six years.

Earlier this year Auditor-General Denis Desautels criticized Indian Affairs as "unacceptably slow" in gathering and enforcing the auditing and accountability of band financial records.

With this new report the figures are especially surprising: from 1992-93 to 1997-98 funding for Indian Affairs jumped almost 50 percent, from \$1.8 billion to \$2.7 billion.

Ironically, for the same time period bands in financial trouble also doubled, from 98 to 191, with 20 bands in receivership, up from four.

"There is no accountability and increasingly this is what First Nations band members themselves are telling us," declared Walter Robinson, director of the Canadian Taxpayers Federation, who blamed the government for failing to implement accountability practices for Native bands.

The financial figures were obtained through the Freedom of Information Act by the Federation.

Alberta bands had the largest increase in funding, going from \$158 million in 1992-93 to \$328 million in 1997-98.

In that same time period 17 of the 43 Alberta First Nations entered remedial management plans, up from three in 1992 and the plight of the Stoney reserve gained national attention after the oil-rich band racked up almost \$6 million in debt despite \$125 million in oil revenue and government funds since 1992.

Spokesperson Glen Luff of Indian Affairs told media that the "vast majority" of Alberta bands were well run.



Mitchel Gray, Alberta director of the Canadian taxpayers Federation told media, "The money that is being spent is not helping the lives of Natives. Obviously, [Indian Affairs] is completely unaccountable."

Grand Chief Phil Fontaine of the Assembly of National Chiefs declared that the money has produced significant changes for Natives, noting an increase of Native students in postsecondary education to 27,000.

For Mel Buffalo of the Indian Association of Alberta the questions and controversy over funding for First Nations is not new but suggests there is more to the recent media attention than has been explored in the media.

"I saw a pattern coming from the federal government and I told chiefs the financial support for this provincial organization is going to be eliminated and the government is going to say to you it needs to go to the Treaty area organization, and that happened and treaty area organizations sprung up as a result."

"And a few years after that the government said we need this [funding] to go to the tribal councils instead

of the treaty organizations to serve the people better, and the treaty organizations fell apart."

"Now more time goes by and Indian Affairs says bands want to have their own money so we need the money we used to give to tribal councils, treaty organizations and provincial organizations to go directly to the community. They know what their needs are and each time the money is getting smaller and smaller."

Buffalo warns that this process is now coming to a conclusion.

"They're going on now to the final step, where they're going to say the money needs to go directly to the band members and I can see if that doesn't eliminate the problem they'll say the money should go to the children because the father spends it on the wrong needs."

Buffalo believes that government aims to "absolve" all its financial responsibility towards First Nations through "undermining" financial processes and targeting ever-smaller units.

The Native spokesperson admits there may be inappropriate use of funds but says, "it's a management issue; it's a process of educating the people in the community. You can't miss that step. Transferring responsibility and not teaching the people the proper methods is wrong. People have erroneously done things that in the larger society are not the right things to do and that's what's caused the problem."

"I believe there needs to be some financial management education process that needs to be controlled by First Nations."

The financial problems dogging Native bands will continue until there is an educational process set up with full and total community support, says Buffalo, who adds that he has not seen any initiatives in this direction for some time.

Another problem was the failure of the government to explain fully such initiatives as Alternative Financial Arrangements (AFAs) to bands who gained control of funds without proper guidance or instruction, so money once earmarked for social assistance would be channeled into other areas, leaving social assistance without money.

Housing increases, one of the main reasons for bands getting into economic trouble according to Glen Luff, brings a laugh from Buffalo.

"Not a penny from Indian Affairs," says Buffalo, who explains that the government simply guarantees

Continued on page 20

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Mammography not a priority in Nunavut

by Ennis Morris

Even in the urban centres where there is easy access to 24 hour-a-day medical services is everything but a written guarantee, people worry when they don't feel well. But city folk never really have to be concerned about whether or not they can get in to see the doctor for their regular annual checkup, it's just a phone call away. So are all the modern machines and equipment needed for top-notch health care. Machines such as the mammography, a breast x-ray unit that can detect anything out of the ordinary, including small lumps that may not be felt by hand.

Service accessibility is one of the problems facing Inuit women in Canada's newest territorial capital, Iqaluit. The city and the surrounding region is home to a large Native population who lack the facilities needed to ensure that women are able to access

regular breast checkups. The idea is to catch early signs of cancer in the breast, one of the world's worst and most feared diseases, before it takes a life.

Despite the fact that researchers and health experts have claimed for years that regular mammograms for women over 45 can reduce the chances of dying from cancer by almost 30 percent, Iqaluit doesn't have a single machine that can do the job, in fact, there isn't even one mammography in the entire Nunavut Territory.

"The northern communities are being left behind," said Veronica Dewar, President of the Inuit women's organization, Pauktutit. "If there was no facility in Ottawa they'd sure be yelling and fighting about it."

Dewar, who says northern nurses are so overworked they don't have time to hold clinics or breast education classes, wants the local government to have a mammography brought into the region. Despite the fact that she's received opposition to the plan, Dewar says she's not ready to quit yet.

Director of population health for the territory, Dr. Anden Corvino, is also the man who conducted the study on breast cancer in the local population that eventually determined the policy for breast screening in Nunavut. He says the machine is not warranted because there are too few cases of breast cancer in the region, 16 since 1992. He also said that the machine would do more harm than good because it would likely increase the numbers of false positive results, leading to the bigger problem of unnecessary biopsies and added stress.

Dr. Charles MacNeil is Director of Medical Services for the Baffin Region Health and Social Services Board. He says northern women are encouraged to take a mammogram once every three years, with regular checkups at the local doctor's office in between. When lumps are found or problems are evident, he says, women are sent to an Ottawa hospital via the Nunavut Health Board for further tests. However, unless problems are evident, women must pay their own way if they want a checkup beyond what the local doctor's office can offer.

MacNeil said there were much more serious health issues that needed attention before a mammography could even be considered.

"If we are going to take our money at the moment," he said, "cancer of the cervix is a bigger one. We have a lot of problems that I think we could spend money on."



MacNeil said that eight out of 10 lumps found in the breast are benign and added that "women who need this procedure are probably better handled by education and making sure they do get their mammogram done when they are out of their community attending to other matters."

Ottawa is a common visiting and shopping area for many of the Inuit and non-Native residents in the region.

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Fax: 604-661-3201

Only those candidates selected for an interview will be contacted

Footner Forest Products Ltd., a partnership between Ainsworth Lumber Co. Ltd. and Grant Forest Products Inc.

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Grant

Young Warriors Foundation offers unique family healing workshops

by John Copley

Once again the Vancouver-based Young Warriors Foundation (YWF) is leading the way in the development of programs designed to foster and maintain strong family relationships. By utilizing the strengths of the individual through education and discussion, foundation director Lee Mason has initiated a unique program that not only unites the family, but offers the important ingredients necessary to ensure that it stays that way.

Mr. Mason, an experienced and highly regarded workshop facilitator, says the unique program, offered via the foundation-sponsored All Nations Training Institute, is "being hailed as one of the most significant workshops ever offered to help bring the family unit back together."

The five-day workshop, which is available for on-site delivery in communities across the country, embraces the philosophy that "two heads are better than one".

"The program is the only one of its kind in the country right now," explained the founder and director of the popular, fast-growing Young Warriors Foundation, Lee Mason, during a recent interview with *Western Native News*. "The unique workshop program helps families to get on track by providing them with the tools to first develop, then maintain, healthy family relationships. The workshop includes the involvement of both adults and youth and embraces a philosophy that enables the entire family unit to gain a better understanding of themselves through dialogue and realistic self-evaluation."

The Family Healing Workshop currently being promoted by the YWF contains three components. The first deals with the adults in the family, the second with the youth. The final component brings the adults and children together, reuniting the family in a healthy environment by using a "non-threatening approach and incorporating a resolution circle" to resolve family differences.

"The adult component," explained Mason, "begins with a real eye-opening videography that covers a variety of subject matter including early Native history in North America, the arrival of strangers on the continent, the introduction of alcohol and its damaging influences on the family and community unit and the general attack on Native culture via residential

schools and family separations."

The adult segment of the workshop examines in depth "the multi-generational impact on Native families and their communities" today.

"We endeavour to answer questions and create solutions," assured Mr. Mason. "It's important for the whole family to understand why alcohol and other drugs are consumed to escape pain and how the cycle of addictions obscures family violence. To remove the obstacles in our path, we must first understand how they got there. Then we have to learn how to handle them, how to hurdle them. To do this it is important to understand why we are in the situation we are in; how we got here and how we can improve our lot by working together in unity."

The youth component of the Family Healing Workshop begins by covering much of the same material the rest of the

family is learning to interpret.

"Damaging influences created over a long period of time," explained Mr. Mason, "are still having a major effect on people today. The youth component shows participants how to recognize and understand how these negative influences still affect our parents and our grandparents, and how we, as young people, are also caught up in the non-productiveness of it all. The component deals with getting the youth to first understand the issues that created the problems, then helping them come to terms with the situation by taking control of their lives, taking responsibility for their futures, and in the process becoming healthy role models in their communities."

Lee Mason is a well known workshop facilitator with a reputation for honesty and integrity. Genuine in both his philosophy and ap-



proach, Lee is also well known for delivering positive results. During the past four years he's facilitated numerous youth empowerment workshops, including youth counsellor training programs, across B.C. and Alberta. He's also hosted the Scared Straight Program and facilitated numerous adult trauma workshops. Focused on assisting each participant that attends his education and healing workshops, Lee Mason also provides additional support by encouraging one-on-one sessions.

"Many people have concerns and issues they don't feel comfortable sharing in a group situation," explained Mason.

"Sexual abuse, residential school nightmares, loss of loved ones—there are many subjects that people have difficulty talking about. It's imperative to be there for those people, to encourage them, and help them find ways to deal with their specific grief or crisis. Once we find a way to put the past in perspective, there is no hurdle that cannot be overcome, no goal that cannot be attained."

Participants in the Family Healing Workshop learn what the term "non-functioning family" means. They also deal with subjects such as family violence, family roles and codependency. They discuss and learn about the family cycle of alcohol, separation, divorce and drug abuse. Most important, they learn how to end the cycle by opening lines of communication by utilizing kind words and good examples.

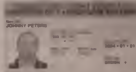
To learn more about the Young Warriors Foundation-sponsored Family Healing workshops contact Lee Mason by calling (604) 983-9813 or by faxing (604) 983-9013. Lee can also be reached on the internet via e-mail to info@lmanconsulting.com.

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Stop Family Violence

November is Family Violence Prevention Month

by John Copley

The Prevention Against Family Violence Act is an Alberta law designed to protect all family members including seniors, children, men and women, from family violence.

Unlike the national awareness campaign, which primarily promotes public awareness of the risk factors of family violence and the need for public involvement in responding to it, the Alberta initiative is aimed at delivering vital information to the public in an attempt to make its citizens aware of the law and how abused family members can best access that law.

Spokespersons at the Office for the Prevention of Family Violence (OPFV) say there are three different kinds of protection available under the Act. They also explain that family violence doesn't necessarily mean that someone is getting beat up all the time.

"The Act," explained OPFV, "defines family violence as injuring or threatening to injure a family member. Family violence also includes instances of damaging or threatening to damage property, not allowing a family member to leave the home and sexual abuse."

The law is designed to protect family members, but in actuality it helps to ensure the basic rights of all Albertans when it comes to being bullied, viciously manipulated, beaten, starved, threatened or abused. The Protection Against Family Violence Act (PAFVA) protects the rights of men and women, whether married, divorced, separated, living together in an intimate relationship or having had a relationship that is now over. The law also protects children in the care and custody of the individual listed above. In addition, men and women who are parenting one or more children, regardless of their marital situation



and regardless of their relationship with the abuser, are also protected under the PAFVA. Senior members of the family, as well as any others who are related by blood, marriage or adoption, are also covered under the laws governing family violence. The Act also protects people who live together, where one person has legal care and custody over the other.

The Alberta Family and Social Services Office for the Prevention of Family Violence provides a coordinated, provincially-based government response to family violence issues. To meet this challenge, OPFV provides ongoing support through a variety of methods. The first of these is to have direct input into government policy decisions that impact family violence. OPFV also maintains statistics that include data on shelter use and development policies. The office also keeps data on standards for shelters. Much of OPFV's daily workload is spent on creating awareness via consultation and training within the community. The Office also develops materials for use in prevention activities. One of OPFV's biggest initiatives is the annual coordinating of the popular Family Violence Prevention Month, which takes place each November.

To meet its goal of reducing family violence across

the country, the federal government has also renewed its long-term commitment by developing an additional initiative that "promotes public awareness of the risk factors of family violence and the need for public involvement in responding to it."

"This initiative marks a new stage in federal efforts to reduce family violence," said department spokespersons contacted for comment on the new initiative. "The issue of family violence has been integrated into ongoing programming in many government departments. We have learned that the best way to address family violence is to support a common vision and a coordinated approach."

Some statistics about family violence in Canada

Although violent acts can be lessened upon any member of the family unit, it is women who are most often the recipients of abuse and violence.

FACT: Using 154 police departments across Canada as a sample market, researchers found that of 21,900 cases of spousal abuse recorded in 1996, females represented 89 per cent of the victims.

Statistics Canada Report: *Family Violence in Canada, A Statistical Profile 1998*, Page 3

FACT: Abuse continues into old age. In 1996/97 42 per cent of older women were victimized by a spouse, while older men were most often victimized by an adult child.

Statistics Canada Report: *Family Violence in Canada, A Statistical Profile 1998*, Page 4

FACT: Many factors come into play when considering the reasons why women take the brunt of the abuse in the home. Factors include areas such as the stress of unemployment, poor financial status, alcohol use and early exposure to violence.

Statistics Canada Report: *Family Violence in Canada, A Statistical Profile 1998*, Page 13

For the children's sake,
break the cycle of violence

Alberta Council of Women's Shelters

ARLENE CHAPMAN
Provincial Coordinator

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The Firearms Act and Aboriginal Firearms users

This is the second in a series of special bulletins that explain the Firearms Act and how it affects Aboriginal Peoples in Canada. Designed to improve public safety, the Firearms Act is being phased in between December 1, 1998 and January 1, 2003.

Key Features of the law include:

- safe storage and transportation rules;
- licensing of all gun owners and users with a photo licence;
- registration of all guns with registration certificates issued on wallet-sized cards;
- special regulations for Aboriginal gun users.

Canada's new gun law is about public safety and the safe use of firearms. Safe storage rules have been in effect since 1991. Non-restricted firearms such as rifles



and shotguns must be stored unloaded and locked up, with the ammunition stored in a separate place. With the introduction of the Firearms Act, exceptions are made when storing guns in remote wilderness areas or where wild animals pose a temporary danger.

The licensing period began December 1, 1998. By January 1, 2001, all firearms users must have a licence. An FAC (firearms acquisition certificate) is valid until it expires. If it expires after January 1, 2001, you must take steps to get your new firearms licence before your FAC expires. A background safety check will be done to ensure that you meet the safety requirements of the new law. The Canadian Firearms Safety Course is a requirement for some types of firearms licences. Licences are valid for five years.

The registration period also began December 1, 1998. By January 1, 2003, all firearms must be registered. Only adults (18 years of age or older) can register firearms. You will need

a firearms licence or FAC to register your guns (you can apply for both at the same time). The Registrar will issue you a plastic registration card for each gun. This card is proof that you possess the gun legally in the same way that your truck or car registration is proof that you are in legal possession of that vehicle. Any time you acquire a firearm, regardless of its source (gun dealer, inheritance, gift, trade, etc.), you must register it in your name. Registration is a one-time event.

Aboriginal Peoples in Canada must also get a firearms licence and register their guns. The steps you take to meet these requirements, however, may differ for you as a First Nations, Inuit or Metis individual depending on your needs and circumstances in the following areas: language/literacy, eligibility for a licence (public safety), conditions on a licence, minors' licences, safety course requirements and receiving Treaty ammunition.

Application forms are available at post offices or by calling 1-800-731-4000. If you have any questions, please call our toll-free number. Our operators are trained to answer questions about the law and about filling out the forms.



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To receive a conference booklet, please contact Heather Olson at (604) 528-5573 or email holson@jibc.bc.ca

For content information, contact Renee Nyberg-Smith or Roberta Stewart at (604) 528-5621 or e-mail myberg@jibc.bc.ca



"The types of support I received from the staff at NorQuest helped me take a look at different areas in my life and in the community. I focused on the strengths that I have and I contribute those strengths to the committees I'm on."



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Self help for abused

by Mert Shapka

For twenty-eight years I was abused and at last I said to myself, "If it ain't fun, don't do it!"

If you've come to the point where you know this is no fun, congratulations! You now know that you don't want to do it any more or have it done to you. For 28 years I had an abusive husband who would slap, kick, punch, bite me, throw things, scream, threaten and frighten me. He even split open my ear drum with a blow to my head.

I finally decided not to take any more when I had rejection added to the heap of other insults. Rejection was no fun! You guessed it, he took holidays with other women. However, after being rejected, I saw that the fear of rejection was far worse than rejection itself. I went to work on the fear part by asking, "Who am I?" then answering it for myself. I made a long list of answers and summarized it by saying, "I'm me and I'm O.K." That's self-esteem. Then I thought, "Rejection is only part of the human experience. I don't need to take it personally. I can recover from it."

Recovery from fear for me was to take these steps:

1. Say to yourself, "I got into this, so I can also get out of it. I have the key to find



the answer to the problem. I am alive. I can survive. If there's a problem, I caused it". Now, I could be in control, since I was at the cause of the problem. How did I figure that one out? Well, I remembered my mother telling me that you don't marry a man to change him. In fact, the one person I could change was me! So I did change. You can too.

2. File for divorce. Hire a lawyer, whether you use legal aid, or charge the costs to him, or pay the lawyer yourself.

3. Call the police before, during and after an assault. Write down events and times. Go to your doctor and get medical reports to use later. Have the police confiscate all guns. Change the locks on your doors.

4. Use the law. Assault is a crime and it is against the law. File charges against him or have the police do so.

5. Talk about the assaults. Tell your friends, relatives, boss, doctor, counsellor—everyone you can think of. When you gather support you are in a better position to help yourself. Ask friends for letters on your behalf to be used in court.

6. Know your enemy. Know his habits, his weaknesses and his strengths. That way, you can be in a better position to counter his moves and so protect yourself.

7. Know your own strengths. Know your rights.

Give yourself credit for being a capable, intelligent person. Write out plans for yourself.

8. Expect downers. If you get depressed, just say to yourself, "This too shall pass". A good way to get over the downers is to phone a friend. Another good way is to write out plans for your future the way you want it. Make plans for one year, five years, ten years down the road. Plan to have your own money, your own job, your own friends, your own car. It's been said that depression is anger turned inside. You can get over your anger by going into action for yourself.

9. Pay attention to these don'ts: don't go into denial—don't refuse to admit to yourself that you have been abused; don't make excuses for him; don't let anybody tell you that it's a shame for the family—the shame is all his; don't give him any more power over you; don't look back. Keep going ahead with your plans.

10. If you still think you can't do it, then fake it! I got amazing results by simply faking it.

Job Opportunity – Community Wellness Worker

Blueberry River First Nations is looking for a *Community Wellness Worker*, an energetic person who is living a healthy lifestyle and willing to work flexible hours and any evenings and weekends as required. This person must like to work with youth, elders and everyone in between and be able to deal with situations that require special attention. Some counselling would also be required in addictions and working towards making this a healthy community, and being able to work on their own and set up work plans. Must also like the outdoors such as camping, hunting, berry picking, tanning hides and other cultural aspects of the lifestyle of the people of Blueberry River First Nations, this is a definite requirement of this job. Being able to speak the language would also be an asset.

Minimum Qualifications:

- Three years relevant & documented experience working with First Nations
- Experience in computer & budget management
- Basic Computer Skills
- Two year diploma on Addictions & Family Violence
- 3 Years Sobriety

Closing Date: December 15, 1999

Send Resume to:

Attention: Margaret Carter
Blueberry River First Nations
Box 3009
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Dealing with anger constructively

It's OK to feel angry... it is not OK to hurt someone when you do. When you get mad, instead of hitting someone or "hitting the roof," try the following steps:

1. Notice the signs of anger rising:
 - tight feeling in your neck, your hands, your face
 - hot feeling somewhere in your body, perhaps your ears
 - breath coming faster and harder
 - heart beating faster
 - voice getting louder
 - your own special signs
 2. Before the explosion... distract yourself, take time out:
 - go for a walk or a run
 - take a bath or shower
 - bake bread
 - play the piano or some other instrument
 - mow the lawn
- Don't drive your car you may hurt yourself or someone else.**
3. Talk yourself down. Don't talk yourself into being more angry by thinking that the person you are mad at is deliberately out to get you or defy you. Tell yourself that they have their own reasons for doing what they are doing that may have nothing to do with you.
- Don't exaggerate what is going on. Tell yourself that what is happening is probably not as serious as you think it is. Figure out why you are angry. Ask yourself:
- Am I really angry at myself for someone else and am I taking it out on the person close to me?
 - Am I really feeling hurt, afraid, sad, disappointed, embarrassed or insecure?
 - Are these other feelings coming out as anger?
 - Am I suffering from fatigue or stress that is triggering my anger?
 - Express your feelings verbally, whatever they are.
 - Describe how you are feeling.
 - Don't use hurtful words.
 - Don't blame the other person for how you are feeling.
- You are in control of your own feelings. You alone choose how you feel and act.**

This information is reprinted from family violence prevention material provided by Alberta Family and Social Services.

SHELTERS

For Abused Women and Their Children

These shelters provide community-based services that help women and children in abusive relationships. If you need help, information or support, please call these shelters directly.

For more information about the Family Violence Prevention Program, contact the Department of Health and Social Services at (867) 873-7060.

Fort Smith Sutherland House
(867) 872-5925

Hay River Women's Resource Centre
(867) 874-3311

Inuvik Transition House
(867) 777-3877

Tuktoyaktuk Crisis Centre
(867) 877-2528

Yellowknife Allison McAteer House
(867) 889-0235



Department of Health and Social Services

Family violence hurts us all!

If you know someone who is in a violent relationship, talk to them about it and offer your support. Learn about the cycle of family violence—tension, explosive incident, honeymoon phase. Talk to a local shelter or community centre about the options the abused person has. Before intervening in a domestic dispute, consider your own safety. The police are better equipped to deal with this type of volatile situation. Before reporting spousal abuse, consider the safety of the victim. If you think the abusive spouse may become more violent after being reported, ensure the victim is in a safe place. Encourage the victim to talk to a counsellor, clergy or a shelter. Reporting abuse of a child is a legal responsibility. Talk to people in your community about family violence prevention. Ask your community or organization or church to become involved in educating people about family violence issues. Teach your children to handle conflict and anger without violence.

If you are in an abusive relationship.

Here are a few suggestions if you are trying to free yourself from a life of violence:

- **Don't underestimate the danger.**
Don't be lulled into underestimating the danger that you and your children face. Statistics and research show that the violence gets more severe over time. You could be killed.
- **Make a getaway plan.**
The violence gets worse—it never gets better. If you are not ready or able to leave the situation permanently, at least take some precautions for your own safety and the safety of your children. Have an escape plan. Whenever possible, tuck a few dollars away in a place where it won't be found, but where you can get at it. Keep a set of car keys where you can get them easily and quickly. If you can, make an arrangement with a friend or neighbour or women's shelter to provide a safe place for you or your children in an emergency.

- **Care for yourself.**
Be kind to yourself as you cope. Remember, you don't deserve to be abused. You are not responsible for another person's abusive behaviour.

- **Ask for help.**
Whether you are staying in the relationship or attempting to make it on your own, you need help. Don't be afraid to ask. If you or someone else report the crime to the police, and if there is enough evidence, the police will take charge of the legal process. Your evidence in court will be a big help. Wife assault is a crime. Often it takes the threat of prosecution or being separated from his family to make an abuser agree to get help.

- **Encourage your partner to get counselling.**
Whether or not you have been through a court process, encourage your partner to get counselling.
- There are a number of Aboriginal organizations and safe homes throughout the province that can help if you or someone you know is experiencing family violence or abuse in any form. For a complete list contact the Alberta Council of Women's Shelters at (403) 456-7000. In the Northwest Territories call (867) 873-7060.

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E-mail address: clearing@fsn.com Website: <http://www.fsn.com>



Human Resources
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Développement des
ressources humaines Canada

book review

Doing Things The Right Way

by Joan Ryan

Co-published by University of Calgary Press

& Arctic Institute of North America

ISBN: 1-895176-62-X

Review by Ennis Morris

In her book, *Doing Things The Right Way*, author Joan Ryan talked about the difficulties faced during the preparation of her manuscript. Faced with the unenviable task that confronts all non-fiction writers, the presentation of accurate, up-to-date, unbiased documentation, Ryan's final works also faced the possibility of helping to set justice precedents in Canada's north. Her book, based on an intense, in-depth research study in Lac La Martre community, as indicated by the lengthy 14 page bibliography, is a careful documentation of Dogrib traditional justice, as it has been practised during the past century.

The subject of justice is often complicated, but the justice system in a northern nation as isolated and (admittedly) unknown as the Arctic, seems overwhelming yet Ryan's material is presented in a way that allows a good understanding for anyone who can read English. Community involvement is evident throughout the pages of the book; in fact, the step by step development of today's northern justice system is laid out through the interviews conducted with local

Elders who participated in the research project.

Doing Things The Right Way offers proof that the justice system of today's western civilization can only apply to the Dene in a positive manner if traditional values and lifestyles are not only considered, but implemented in that system. Ryan and her team of researchers have literally flicked on a light in their presentation by introducing and exposing the different values in the justice systems of both the Dene and non-Dene citizens of the north. As a result the Dogrib people, the federal justice department and the Government of the Northwest Territories (GNWT) all have hopes that this book will help allow an intermingling of cultural values that will be reflected within the justice system in coming years.

While the Dene hope that their recommendations will allow them to "reclaim responsibility for their own administration of Dogrib justice", the federal justice department hopes that its recommendations will pave the way to a smoother road and a better way of serving Aboriginal peoples in the north. Likewise for the GNWT.

Doing Things The Right Way was written in 1995 and showed, through research and development, that there were a good many lawyers and judges who failed to understand the intricate differences between the people of the Dene Nation and themselves. Ryan points out that for people to change their behaviours and take on some of the traits of others, first they have to get to know and trust them as friends.

Decades of misunderstanding have created more than a few complications, especially for the Native peoples, whose health risks and suicide rates have continued to climb, while the numbers in other regions of Canada take a downward plunge.

Doing Things The Right Way introduces, much of it for the first time, a look into Dene culture and Dene justice. *Doing things* the "Old Way" takes on a new and special meaning and readers will quickly ask 'why didn't someone think of that before?'

Perhaps they did and no one was listening. But an instruction by the Supreme Court this year that asked judges to consider background, circumstances and history when sentencing Aboriginal people, should encourage more Canadians to get involved in understanding the problems before they start suggesting the solutions.

Ryan's book, a 9 by 6 inch soft covered 150 page manuscript, co-published by the University of Calgary



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book review

Saqiyuq

Stories From the Lives of Three Inuit Women

by Nancy Wachowich

Written in collaboration with Apphia Agalakti Awa,

Rhoda Kaukajak and Sandra Pikuajk Katsak

Published by McGill-Queen's University Press

ISBN: 0-7735-1887-8

Review by John Copley

Hot off the McGill-Queen's University press is Nancy Wachowich's book, *Saqiyuq*, an enthralling series of stories about the experiences, the traditions, the life-styles and the history of the Inuit, as told through the life stories of the three Inuit women who helped and inspired the author during the five years it took to put the manuscript together.

Those women, Apphia Agalakti Awa, Rhoda Kaukajak Katsak and Sandra Pikuajk Katsak, a grandmother, her daughter and her granddaughter, present their stories and their experiences through Wachowich's pen via an interesting and often uplifting series of anecdotes and memories that begin in 1931, the year Apphia Awa was born.

Pond Inlet, NWT, the scene of much of the book, is located in a cold and barren land at the northern tip of Baffin Island. Igloods, Kapuvik, Mitilik, Hall Beach and other towns and villages mentioned in the book are all located in the northern regions of Foxe Basin, in the Melville Peninsula.

Wachowich's manuscript may have taken five years to complete, but the finished work is well worth the effort. Readers will take great delight in following the footsteps of the storytellers as they weave their way from tale to tale, some filled with sorrow, others with bewilderment and joy. The harshness of the north, though for the most part described in delightful fashion, is evident by the very nature of the location of the sites trapped within the 300 pages, published earlier this year by the well known, McGill-Queen's University Press.

Saqiyuq is the name the Inuit give to a strong wind that suddenly shifts its position. And the book, like that shifting wind, offers readers a look at the changes and developments that have slowly made their way into Canada's most northern regions over the past three quarters of a century.

Wachowich's book doesn't lend credence to the philosophy, "like mother, like daughter", instead it offers a contrasting look at how one generation differs from the next. Lives and lifestyles change with time and knowledge. *Saqiyuq* portrays these changes and talks about the reasons; hardships faced in a harsh land, isolation from the goodies on the shelves of big city stores and a growing desire for the youth of the north to leave their homeland for warmer climates.

Saqiyuq is a complete book in that it offers its readers a thorough look into the hearts and souls of its subjects. From the lips of Apphia, who speaks softly and with humour, comes an abundance of stories, like the one about the nights she sat huddled in caribou skin robes, listening to her mother tell the stories of her people.

As part of a culture that retains its memories, aspirations and interpretations of events through word of mouth and hand-me-down stories, Apphia and Rhoda were at peace with themselves as they told story after story, sometimes crying, sometimes laughing at the memories they were sharing. Even the words offered by the youngest of the three women, granddaughter Sandra, who chose to offer her contributions through a series of letters and diaries after she left Pond Inlet in

1993, are heartfelt, sincere and full of the pride she obviously feels for her homeland and her people.

The pages of *Saqiyuq* are divided into three main parts, each representing the words, the memories and the outlook of three generations of Inuit women.

The oral traditions of the Inuit are varied and unique. They range from jokes, anecdotes and full length stories to proverbs, myths and elaborate legends, each of which considers the earth, the sky, the water and the universe as an element of its moral or lesson. Connections to the land, the family, the community and the Creator are all part of Inuit lore and readers interested in story-telling will love the way the author weaves the magic of the words throughout the simple, but convincingly complex lives of the women relating their tales.

The hardships of the harsh frontier and the Inuit tradition of abeyance to the father (the family leader) brought about a much different scene than we, as Canadians, see today, especially with a thirty per cent divorce rate. The strength and resiliency of northern women is portrayed throughout the book's pages, lending credibility to the words of the many who say that it is the woman of the family who actually holds it together.

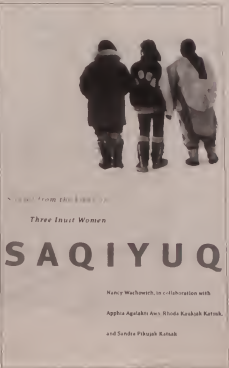
Saqiyuq provides proof that the strength of the Inuit woman derives from a combination of courage of conviction and leadership by action. Interpretation by knowledge and experience and the passing of stories from one generation to the next has helped the Inuit to retain their identity, despite the encroachment of civilization via forest development, mining exploration and oil extraction.

Nancy Wachowich was inspired to write her book when in 1992, the Royal Commission on Aboriginal Peoples circulated a notice to Canada's universities asking for submissions of proposals to record three-generational life histories.

"Not only did I see this as an opportunity to record on tape and in writing a collection of rich Inuit oral traditions," wrote Wachowich, "but I also recognized the historical value of bringing Inuit histories into dialogue with the large body of western accounts of Arctic peoples written by cultural outsiders."

She did just that and the effort is something every Canadian reader should take advantage of.

More information about the book can be obtained by contacting the publishers, McGill University Press, by phone (514) 398-2555 or by fax to (514) 398-4333.



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Women's words elevate candid tome on abuse

by Mark McCallum

Black Eyes All of the Time is a candid, sometimes chilling look at violence against Aboriginal women.

The book, published and just released this month by the University of Toronto Press, is at its best when it uses the vivid accounts of the Aboriginal women, who agreed to be interviewed for a 1995 study on abuse that led to the tome.

The women's statements describe dark episodes of abuse almost matter-of-factly at times. Angry, frightened and emotional accounts can also be inferred from the comments, but the cavalier tone of the women stands out from the book's nearly 200 pages. Clearly, though, this is not intended to excuse the violence and somehow seems to illustrate an inner strength. It certainly demonstrates the damaging effects of abuse.

The women's comments speak volumes about a world where habitual abuse and violence are everyday occurrences. In fact, the book's title comes from the words of one such woman. "I just think it's a normal life to live like that, black eyes, all of the time. I go out in the store like that. I didn't care, because — it's a life... I was just black and blue, all the time."

The authors — Anne McGillivray and Brenda Comaskey — recognize the strength of the women's insights. The book includes many statements and intimate accounts recorded under counsellor supervision in "safe spaces", provided by Aboriginal women's agencies. The women's words paint graphic scenes at times but always seem to ring true.

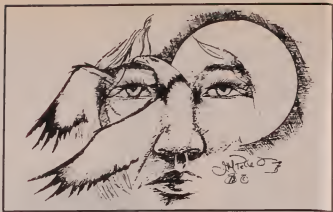
Clearly, this is not light reading. It does its best to educate the reader about the struggles of the women, who encounter injustice and unfair treatment in part because they are Aboriginal. The book traces the abuse from childhood to the present. And possible solutions are suggested involving the justice system and Aboriginal traditions.

The authors do a good job setting up the book. They introduce readers to a 33-year-old composite of the 26 Aboriginal women, who agreed to talk to researchers under condition of anonymity. We are presented with a detailed portrait of a woman comprised from the victims of abuse. It is grim.

In the first few pages, the book gives definitions of terminology it uses. Readers will want to study this section so they understand the book's milieu. Words like "intimate violence" are defined to coach us on its jargon, though the authors say "we tried to avoid the jargon of our own disciplines — law and sociology."

Intimate violence is a term the writers borrowed from the 1995 Fourth World Conference on Women in Beijing. It refers to "any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life." The book broadens this definition to include violence against children.

Among other things, the book reveals the Aboriginal women's opinions about "whether Aboriginal men charged with domestic violence-related offences should be diverted from the criminal justice system." There is a section nearly 50 pages long devoted to the criminal justice system in the book — sub-titled *Intimate Violence, Aboriginal Women, and the Justice System* — but the authors say they wanted to reveal more.



It examines "how violence begets violence" and underscores "the importance of childhood both in its own right and as a situation that produces adult victims and violators." It explores the "impact of colonialism on gender, childhood, and intimate violence in Manitoba's Aboriginal communities."

There is a lot of informative research and insightful analysis in the tome, but the interviews with the women provide the most candid parts. The authors acknowledged the significant role of Manitoba-based Aboriginal women's groups in making the interviews and the book possible, and providing the "rare research opportunity to speak across cultures ... a dimension almost routinely excluded from studies of spousal abuse."

The women's groups are credited for being the catalysts of the book. They are "dedicated to the healing and empowering of victims". Contributors included the Winnipeg Service Agency, Original Women's Network, Elizabeth Fry Society, Native Women's Transition Centre, Ikwé-Wadjiitwin, and the Ma Mewi Chiteta Centre Family Violence Program. Staff at these agencies contacted respondents, administered consent forms, provided safe places for interviews, conducted interviews, and offered follow-up support and counselling.

The result makes the effort worthwhile. Quotes attributed to the abused women are believable and sometimes uniquely Aboriginal. The authors seem to embrace the women's comments and use some of the statements to punctuate the book's narrative. Other times the writers give us just enough details to set up the women's responses, largely organized by theme and topic. McGillivray and Comaskey went to obvious lengths to maintain objectivity, referring to the subjects of the study almost exclusively as "respondents."

The Manitoba Research Centre on Family Violence and Violence Against Women at the University of Manitoba also provided support and guidance to the authors.

The book is based on the 1996 report *Intimate Violence, Aboriginal Women and Justice System Response: A Winnipeg Study*. The authors collaborated with the Aboriginal women's groups on the "structured, open-ended" interview format employed for research. This shaped the book greatly, the authors acknowledged, and largely determined the sources used to augment it. "Our choices are guided by what the respondents told us."

The authors succeed in delivering a discernible, incisive tone elevated by the poignant statements of the women at the centre of the book. Through their words, we learn about adversity, indifference and brutality in sometimes chilling detail. The women's insights are genuine, and somehow seem to evoke an unspoken dignity and strength.

There are times when the women seem detached, as if somehow removed from the circumstances that ultimately bring them to us in the book, though this apparent calm is perhaps a testament to the Aboriginal counsellors involved in interviews. The women give the book an element of humanity that might not otherwise be expected from this type of scholarly work.

The authors dedicated the book to the women who "shared their experience and insight with us, in the hope that things will change and others will be spared suffering at the hands of partners, family members and 'the system.'"

There is sure to be an audience for this book. It is an excellent research tome that will likely find its way into the libraries of many schools and offices of professionals interested in this issue. It is an honest look at violence against Aboriginal women told best by the women.

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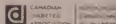


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"Diabetes in children and adolescents appears to be increasing rapidly, especially as it affects Aboriginal and other ethnic communities," said Dr. Heather Dean, Professor of Pediatrics, University of Manitoba. "However, we have limited data on the prevalence, incidence and regional variation of the disease and no international agreements on diagnostic criteria. These questions must be answered as we may be facing one of the greatest challenges in pediatrics of this century."

These are the early signs of diabetes: excessive thirst, passing excessive urine, tiredness, infections such as thrush and weight loss in some people. It is important to seek medical attention to prevent serious complications such as kidney damage, eye damage, heart disease, nerve damage to the feet and infections.

Everyone, especially young people, must be made aware of the risks of diabetes and of the importance of early diagnosis and good care.

It is also helpful to remember that, while diabetes is a modern disease in the Aboriginal context, part of the "treatment" is to live a traditional life: to remain active, to avoid a fatty diet and to look after the whole body.

It's also reassuring to know that diabetes responds well to good management. Through exercise, good nutrition and frequent blood-glucose testing, people with diabetes can live a long and healthy life, avoiding life-threatening complications such as kidney disease, circulatory problems or nerve damage.

Study confirms success of Capital Health's Aboriginal Diabetes Wellness Program

Capital Health's Aboriginal Diabetes Wellness Program has been highly successful at helping Aboriginal people manage diabetes, according to a recent evaluation. The study, by Dr. Don Voaklander, Assistant Professor of Public Health Sciences at the University of Alberta, confirmed the program effectively balances Aboriginal healing practices with clinical treatment.

Dr. Voaklander found that approximately 70 percent of participants who completed the program had significantly improved blood glucose levels. Launched in September 1996, with financial support from NOVA Corporation, the program incorporates Aboriginal healing practices such as teaching circles and sacred ceremonies and guidance from Elders in consultation with physicians, nurses and dietitians. The program serves Aboriginal people in central and northern Alberta, the Northwest Territories, and Nunavut.

According to the Canadian Medical Association, diabetes currently affects about five percent of Canadians, and that figure is growing rapidly. But the incidence among Canada's Aboriginal people is as high as 26 percent in some groups, among the highest reported rates in the world.

Nearly 99 percent of participants finish the program, whereas Aboriginal people often choose not to finish other diabetes education programs. The study concluded that a program such as the Aboriginal Diabetes Wellness Program is a major step forward in the management of diabetes among the Aboriginal population.

Elmer Ghostkeeper, Capital Health's Regional Manager of Aboriginal Health Services, believes the program owes much of its success to the daily participation of Aboriginal Elders. "The wisdom imparted by our Elders is invaluable, and having them take an active part in the program acknowledges the profound influence of traditional values, customs, and spirituality in the healing of Aboriginal people."

Capital Health is committed to reducing the incidence of diabetes among Aboriginal people, through services within the Capital Region as well as outreach services, such as a new pilot program being implemented to screen

(continued on page 31)

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Diabetes reaching epidemic levels in the Aboriginal community

The incidence of diabetes among the Aboriginal community is reaching epidemic proportions in many areas across Canada. A symposium titled *Aboriginal Issues* took place recently at the Canadian Diabetes Association & the Canadian Society of Endocrinology and Metabolism 3rd Annual Professional Conference.

The symposium will seek to address some of the many complex issues that surround diabetes and its incidence within the Aboriginal community. Topics of discussion included self-determination and how this relates to health care, community and cultural values within the Aboriginal community as they relate to the delivery of health care and educational programs, the formation of strategies and organizations to address diabetes in the Aboriginal community and future directions for dealing with, and limiting the prevalence of, the disease.

"Diabetes is at epidemic proportions in many Aboriginal communities across Canada," said Carol Soto, Director, Nutrition and Aboriginal Initiatives, Canadian

Diabetes Association. "Discussions like the one taking place today will provide opportunities to share information and allow for the development of new approaches that will hopefully reduce the burden of diabetes among the Aboriginal community."

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Becton Dickinson: committed to diabetes research

The Canadian Diabetes Association (CDA) and Becton Dickinson Canada are participating in a landmark partnership that will boost Canadian diabetes research for at least three years. Called *Partners in Progress*, the agreement, which was initiated last year, will see Becton Dickinson contribute \$100,000 for three years to the CDA for Canadian diabetes research. In total, \$300,000 will be donated directly to diabetes research in this initial agreement.

Becton Dickinson is a medical technology company based in Mississauga that manufactures diabetes-related products, such as lancets and insulin delivery devices.

"Becton Dickinson's level of commitment is extraordinary," said Denis Taschuk, CDA National President. "Through this collaboration, the CDA and Becton Dickinson can continue to focus their attention on meeting the needs of those living with diabetes through research, education, service and advocacy."

Partners in Progress is the first long-term agreement like this that has been signed by the organization. To recognize this relationship, the CDA will place its organizational logo—alongside an acknowledgment statement—on all diabetes-related Becton Dickinson products.

"Becton Dickinson has always placed strong emphasis on the importance of corporate social responsibility," said Jim Wessel, President of Becton Dickinson Canada Inc. "This research collaboration is consistent with our philosophy of meeting patient needs and striving to improve the quality of life for Canadians living with diabetes."

Partners in Progress is a three-year agreement aimed at providing ongoing funds for Canadian diabetes research. Additionally, Becton Dickinson will support a joint communications campaign aimed at raising awareness of diabetes—a disease which affects more than 1.5 million Canadians—and the need for new research.

"This represents an exciting new direction for Becton Dickinson," said Joan Rogers, Market Manager, Diabetes Health Care, Becton Dickinson Canada Inc. "*Partners in Progress* allows us to re-focus our traditional communications activities to more strongly emphasize the importance of diabetes research—research that has the potential to help improve the lives of Canadians living with diabetes."

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Protecting Mother Earth



Tribal Council solves eastern fishing dispute

by John Copley

The name calling, threats and acts of destruction to both personal and community property has ended in the Canadian Maritimes, thanks in large part to the intervention of Arcadia First Nation Chief Deborah Robinson. She and her Tribal Council decided to take the area's non-Native fishermen up on an offer to buy six of their licences and wait until the lobster season officially opens on November 29 before putting out their traps.

"I am prepared to entertain your proposal," she told the large group representing the 700 non-Native fishers who'd voted unanimously in favour of selling off a half dozen of their licences. "My fishermen will fish together with you in your season and we will overcome this crisis." She received a standing ovation for her remarks.

When *Alberta Native News* went to press last month it looked as though the Maritime mayhem was about to end. The abusive comments and eventual violence began soon after the September 17th Supreme Court decision to overturn the 1995 conviction of Micmac fisher, Donald Marshall. At press time the announcement came that 35 First Nations groups had agreed to postpone their fishing season until they'd had a chance to meet with Ottawa to discuss a remedy to a situation that was already growing ugly.

The Marshall ruling, which came via a 5-2 vote in the Supreme Court, quickly became a contentious issue when east coast fishermen realized the ruling upholds and revalidates a treaty agreement signed in 1760 by the Mi'kmaq Nation and the British monarchy.

Once the 35 groups announced their intention to meet with the federal government, quiet ensued. But within 48 hours the peace was over; New Brunswick's Burnt Church First Nation decided to go it on their own and sent their fishermen to sea.

"They (Court) gave us the right to fish and I am exercising it," Burnt Church fisherman, Robert Sylliboy told media at the time. "It's the principal of the thing."

The decision to continue fishing once again saw an angry crowd of local fishers who demanded justice and promised to create their own if it didn't come quickly from Ottawa.

Just two days before Chief Robinson's agreement with local fishers, Yarmouth's harbour was filled with nearly 700 boats as non-Native fishermen, upset because

BRUCE

they had to wait three extra weeks to begin their lobster harvest, began merging on the nets of Aboriginal fishers. Dozens of nets and traps were pulled out of the water, the lobster were freed and the traps destroyed. So far there has been no word on compensation from non-Native fishers for the damage created. This marked the second time in a three week span that the nets and traps of Native fishermen had been destroyed.

Cape Sable Island fisherman, Nathan Smith, said he was happy to see Chief Robinson and the local fishers get together to resolve the fishing dispute. He also criticised Ottawa for not acting quickly enough—especially since they knew what implications the Donald Marshall decision could have from non-Native fishermen in the area.

Meanwhile west coast fishers, east coast loggers, prairie hunters, non-Status Indians, Metis Canadians and others are all hoping to capitalize on the overturning of Donald Marshall's conviction. Representatives from those groups have already said the decision applies to Aboriginals across the nation.

Indian Affairs Minister Robert Nault is not disagreeing with them. In fact, he's already suggested that the Marshall decision could have far-reaching implications. He's also hinted that Aboriginal mineral and logging rights may also be affected by the decision.

A series of meetings between government, First Nations and other Indigenous groups are expected to take place over the next year. The meetings will try to answer some of the broader questions that are expected to surface during the coming weeks.

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LEGEND

The trick is on *Weshkechahk* is provided by the Lac La Ronge Band, Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.

The trick is on *Weshkechahk*

Collected and illustrated by James Ratt: told by Mary McKenzie

One day *Weshkechahk* was walking along the lake and saw a beaver swimming by. He took a rock, threw it at the beaver and hit it on the head. *Weshkechahk* dragged the beaver to shore.



Weshkechahk took his knife and cut a stick for roasting the beaver over a fire. When he went back down the lake, the beaver was gone. It must have revived and swam away. So, *Weshkechahk* had to go hungry.



He travelled along and soon came to a creek. It wasn't very wide and he decided to jump across it.



Just as he was about to jump he scared a grouse from its feeding place nearby. The grouse's wings were very loud when it took off and *Weshkechahk* landed in the middle of the creek. He swam to shore and resumed his journey.



By and by *Weshkechahk* spotted some chickadees in some branches. They were throwing their eyes up in the air and then flying underneath them before their eyes hit the ground. Their eyes fell into place in their heads.



Weshkechahk decided to try it. He threw his eyes up but he missed them as they came down. His little brothers, the chickadees, found his eyes for him and he continued on his journey.



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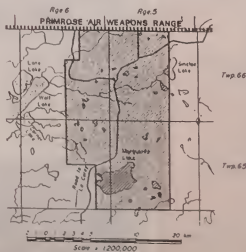
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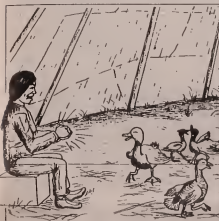


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Wesuhkechahk erected a teepee and asked the ducks, geese, loons and grebes to come to his dance.



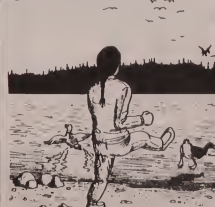
When the dancing started, he asked them to do the "Shut Eye Dance", in which all the dancers close their eyes and bump into someone.



One of the grebes had his feet stepped on. That is why to this day all grebes have flat feet.



A loon decided to peek with one eye and saw Wesuhkechahk pull off one duck's head. He screamed to the others, "Wesuhkechahk is killing us all!"



All the geese, ducks, loons and grebes ran for the door before Wesuhkechahk could catch them. Wesuhkechahk ran after a loon and managed to get one swift kick at its rear end before it reached the lake.

The loon's legs were broken and to this day all loons limp when they walk on land.

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Cooperative restoration works for Cowichan Valley

by Malcolm McCall

Down on the southern end of Vancouver Island is the Cowichan Valley and the city of Duncan, British Columbia. A proud Salishan community occupies reserve land that is very much part of the city. In fact, Cowichan Tribes occupies nearly 2,500 hectares of the valley in nine reserves. The southern end of the island, however, has known a lot of development. The pressure of modern industrial civilization has damaged the environment. The Cowichan Tribes are currently determining the extent of the damage.

Jana Kotaska is the environment advisor for the Cowichan Tribes. "We ran a program this year that put together an Environment Youth Team. We had funding from the provincial government and other groups. The wages were funded for a supervisor and five crew. The City of Duncan ran a sister program with the same elements. We had a total of ten crew working in the field."

The Cowichan Community Land Trust Society operated the other half of this cooperative effort. Kotaska said, "From the outset we worked together, although one focused on the reserve. Because of the layout of the reserve, which has had chunks taken out of it," she mused, "we had to work around each other a couple of times. But overall it went really well."

To begin with they worked on data collection. "We were mainly interested in the vegetation ecology. Our crew was trained in First Nation medicinal and non-Native plant identification. We made an eco-map of the area. We looked for culturally modified trees." The program ran for 14 weeks this summer, of which 20% was classroom and instructional training on environmental topics. There was additional training in First Aid. The program was available for 16-24 year olds. "Actually our crew was 20-24 year olds. The



supervisor can be older. It is restoration work. We did invasive plant removal. There is scotch broom and ivy. It gets in and changes the soil." Kotaska said they hauled away mountains of scotch broom.

She said, "They planted stream-side on the Cowichan and Koksilah rivers, which join at Duncan, and all the way to Cowichan Bay. All training and effort was again done with both teams. We worked within about a 20 kilometre radius of the city." The two E-teams met once a week and cooperated in particular on data entry, computer generated reports, and other technologies like Geographical Information Systems.

Kotaska expects the E-team projects to generate other projects. "We now have a visual report of our data. We have a habitat technician to maintain the project's endeavours. The plants will be protected until they mature, for example." She said another year's attack on scotch broom will defeat the problem. "Two years beats it." They will apply for the program to repeat next year. "We are mainly interested in riparian planting, restoring fish habitat." The successful program wrapped up with Rivers Day, September 26, 1999, in Duncan. "It was a large community event," she said. "We held a salmon barbecue, had a nature walk, and we enjoyed a good turnout because we really promoted it."

The teams also made data collections on the salmon running the rivers. "We counted lots of fish. In the Cowichan there are chinook, coho, and chum, and trout. We used to have sockeye and pink but there's not much any more. DFO does the official counting on the river. Our E-team did fry salvage, getting them to safe water before the ponds dried up."

Education, Continued from page 5

with CMHC a loan for a house. "Indian Affairs doesn't put a nickel in, what they do is provide a guarantee for the subsidy. What do you build for \$19,000? They can't say they're involved in housing."

Another target of critics, failed Native business ventures, brought this from Buffalo: "we're saying there has to be more involvement after the fact with the economic development workers, to help Natives on a weekly or monthly basis and Indian Affairs has said that isn't their role. Isn't their role helping Natives?"

Banks keep in touch with their clients yet Native businesses are left to drift without the proper guidance, government accountability is clouded by different government agencies and responsibility is undermined, says Buffalo. "Maybe Indian Affairs staff feel they don't have a responsibility, all they need to do is get the funding out, if the Native business fails, well great, we'll just find someone else."

"The initial concerns over this problem were never addressed, just farmed out to somebody else."

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Resource Development

Program enhances First Nation Forestry

by John Copley

Canada's First Nation Forestry Program (FNFP) was introduced in 1996 to help improve the economic conditions in First Nations communities by providing opportunities for First Nations to work with government and private forest-related industries in on-and-off reserve forest-based economic activities.

The purpose of the FNFP, a five year partnership program between the Government of Canada and Canada's First Nation peoples, is to improve economic conditions in status Indian communities with full consideration of the principles of sustainable forest management.

"The program," explained Lorne West, a director with the Canadian Forest Service in Edmonton, "is designed to create jobs, encourage financially viable forest operations and enhance First Nations forest management skills."

The Canadian Forest Service is no stranger when it comes to working with Canada's Aboriginal people. For 12 years, (1984-1996) they, along with Natural Resources Canada, administered and delivered First Nations forestry programs to status Indians across Canada.

"During this period," explained West, "the program primarily focussed on the preparation of forest management plans and the rehabilitation of reserve forests."

The program was a big success. About 270 First Nations communities participated in a variety of forest management projects during the 12 years in which the program ran.

Though funding for the project was eventually terminated, Indian and Northern Affairs Canada did provide Natural Resources Canada with \$2 million to allow for a continuance during the 1995/96 fiscal year. At that time an evaluation of the Indian forestry program was conducted by a group of consultants for Indian and Northern Affairs Canada.

"The evaluation report," said Mr. West, "recommended that the program continue for an additional 5-year period, but with a refocused mandate. It suggested that the refocused program emphasize capacity building, encourage new and expanded business opportunities, continue to maintain an on-site forestry program, and encourage First Nations to form partnerships with non-Indian interests."

In their report the group of consultants concluded that rehabilitation should not be a focus; there was a need to address the small size of reserve forests; there was a need to focus on capacity enhancement, and, there was a need to address financing issues.

It was decided that the program would operate for an initial three years, and would be extended for an additional two years subject to the availability of government and other funds.

"At the end of five years," explained West, "First Nations that have participated in the program should be in a position to carry on their forest activities independent of federal funding."

To enhance program awareness and to ensure that First Nations foresters from across Canada are able to participate and learn more about the First Nations forest program the Canadian Forest Service also promotes a series of conferences and workshops. The latest, a business conference hosted by British Columbia's Sto:lo First Nation took place earlier this month in Harrison Hot Springs, B.C. The conference, entitled *Development In The New Millennium: Opportunities in First Nations' Lands*, had several objectives. The first provided a forum for understanding opportunities for commercial, residential and other development on First Nations land. The second objective was to provide opportunities for partnership development between Native and non-Native stakeholders. The conference also brought numerous groups together to examine and gain a better understanding of current development and legal issues pertaining to the forest industry on First Nations lands.

Next up for the FNFP is *Conference 2000: Training To Work In The Forest*. The two day conference, which runs February 15-17 will be held in Winnipeg, Manitoba.

"These types of conferences and workshop opportunities are extremely benefi-

cial to First Nations communities and to the non-Native sectors that work with them in the forest industry," assured West. "There are over 2,300 Indian reserves located throughout Canada with a total area of over 3 million hectares. About 1.4 million of these acres are forested. The future is bright for those people interested in learning and pursuing a career in the forest industry."

West says that these vast forest lands represent a resource that is important to meeting many First Nation goals, including sustained economic and business opportunities, increased employment, and social, spiritual, environmental and recreational needs. Although many forest lands on reserves are too small to be self-sufficient in forestry, they represent an important foundation on which to build technical forestry expertise and off-reserve business partnerships.

Conference 2000 is the ideal place for both would-be foresters and experienced practitioners to meet, to learn and to share ideas. The plenary sessions will introduce participants to the importance of training as well as the training opportunities that are available to Aboriginal people. The workshops, as diverse as they are numerous, include topics such as operating and maintaining a portable sawmill, obtaining and managing a silviculture contract successfully, lumber grading and log scaling, traditional land use studies, log house construction and understanding forest management planning concepts and forest inventory.

For more information about the upcoming conference contact Lorne West at (780) 435-7279 or Joe DeFrancisci at (780) 435-7270. Saskatchewan residents can contact Mike Newman at (306) 953-8546.



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Logging crown lands is not illegal

by Robert de Pfyffer

The current dispute between the British Columbia government and the Native Indians over the logging of "crown land" will probably end up in the courts. The first thing that the B.C. Government will have to do, is prove that it has the title to the "crown land". This could be very difficult to prove, if not impossible.

Did the provincial government acquire its so called "crown land" by conquest? No. There was no war between the foreign invaders and the Indians of B.C. The foreigners simply moved into the province and produced a group of people that declared themselves to be the government. Did this government, which was composed of foreigners, acquire the land in B.C.

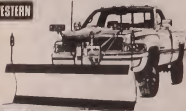
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by purchase? No. The Native Indians did not surrender or sell their land to the government. Did the government acquire their "crown land" by treaty? In some cases, tiny bits of land on Vancouver Island and in the North East corner of the province was acquired by treaty, from the Indian owners, in exchange for a few trinkets. But for the most part, the B.C. government did not acquire the land in the province by legal means. If the government did not acquire the land by legal means, then, by what illegal means did it acquire the land?

How can the logging of "crown land" by the Native Indians be called illegal, if the land still belongs to them?

How can the B.C. government sell or lease "crown land" (It should really be called "Indian land") to anyone, if the government does not own the land? How can the government issue permits to log, farm, fish or mine "crown land" if it does not own the land?

And what about the land under the ocean that the federal government is going to expropriate from the provincial government. Is this land still owned by the Native Indians. Why are the provincial and federal

governments planning to spend millions of our tax dollars, to line the pockets of lawyers and judges, so they can sit around for months and argue about land that the B.C. government can not prove it owns? Remember, we tax payers will have to pay the legal costs for both governments in this upcoming court case.

Maybe the people who say that the logging of "crown land" by the Native Indians is illegal, should start talking about negotiating treaties that will guarantee the Native Indians ownership of sufficient land to satisfy their needs. Plus, they should be given a fair share of all revenues collected by both the provincial and federal governments.

Had the foreigners who came to this province in the first place, dealt fairly with the Native Indians we would not find ourselves in the mess we are in today.

If you find that this article is interesting, please feel free to send copies of it, along with your own comments, to individuals and organizations that will try to get our provincial and federal governments to stop wasting tax payers dollars on useless court cases and start negotiating treaties with the Native Indians.

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We Will Remember

by Xavier Kataquapit

This is dedicated to my great grandfather John Chookomolin who, with 23 other young Cree from Attawapiskat, went off to war in the summer of 1917. He never returned and until only a few years ago his family had never known his fate. I am giving him a voice with these words.

Why am I here? What is all this about? This is like a bad dream. I am sick and I have been in this room in bed since I arrived in this strange land. There are many men in beds here like myself but they are all white. My Cree friends from home have disappeared and I don't know where they have gone. No one understands my language and I don't understand them. The sound of coughing is steady, night and day. Sometimes, when I manage to sleep, I go home to the shores of Weeneebek (James Bay), where I see my wife and my little girl in our Meegwam (wigwam) by the banks of the river. When I awake it makes me sad to see this strange place and I feel like I will not see my land and my people again.

It all started many months ago in our summer gathering place on the banks of the Attawapiskat River. A Mish-tik-o-shio, a soldier man who came from the south by canoe asked all the young men to go with him. The local priest who always spoke and translated for everyone was not in the community and we had a hard time understanding what this soldier man wanted. There were a few people who knew some of his language and we concluded that he wanted us to go with him to help a Kitchi-Okimaw (great Chief) in need. We spoke with the elders and it was agreed that 24 of us would leave with the soldier man to help the Kitchi-Okimaw.

A few days after his arrival all of us young men accompanied the soldier man in nine canoes for the journey south. We traveled by way of the salt water Weeneebek and went inland at the Albany River. From there we traveled the river system and arrived at Pagwa River. The voyage down these rivers took many weeks and we did not have a lot of food with us. We had to make do with very little and each day we trapped and hunted small game for supper. We were not well prepared for this mysterious trip to the south. When we reached the rail stop at Pagwa we were ragged, tired and hungry.

At Pagwa there was a small house beside an iron trail that the soldier man called the rail road. We waited for a long time until we heard and then saw the great iron sled. We had never seen such a thing before. The soldier man told us this iron sled would take us further south. Once all of us were seated on this great sled we were very surprised as it moved slowly down the tracks.

Months after we left home we still wondered what the Kitchi-Okimaw needed for us. We arrived finally at a camp with hundreds of men. Our soldier man took us to a place where we got new clothes, new boots, a gun and a steel hat.

In the days that followed we were taught the ways of the white man in doing battle. Now we knew among ourselves what the Kitchi-Okimaw needed for us. We were going to Ma-shee-keh-wan (war)

After months of training at the camp we boarded the iron sled again and traveled many days. Finally we arrived at the shores of Kichi-Kamee (big water). Here we were put on a huge steel Cheeman (boat) with hundreds of other men. We could understand little of what they said and we kept to ourselves.

I was not feeling well but then again no one was as the steel Cheeman (boat) bounced in the great waves

of this Kichi-Kamee (big water). Soon I could hardly breathe and I was weak. When the great Cheeman (boat) reached land I was carried away from my friends to a place of many medicine men. This was a busy and strange place the white men called England.

I am sick in this place and I know now I will never see my land and my people again. I want to go home. Please it is time now to take me back to Weeneebek.

Maple Leaf Legacy is a worthy commemoration

by Peter Goldring,
Member of Parliament

The Maple Leaf Legacy Project (MLLP) is a timely idea, only made possible due to recent developments in Internet technology. As the Official Opposition

Critic for Veterans Affairs, I've had the opportunity to return with Canada's veterans to historic battlefields in Europe and Asia I've been privileged to have accompanied these proud veterans when they visited the final resting places of their fallen comrades, left behind so many years ago. Canada's war dead were not returned home; they are buried in the country they fought and died in. These pilgrimages, so important to the veterans, are also very moving for those honoured by the privilege to travel with them. It's difficult to describe my feelings while I am in their presence, as they grieve and give witness to the glory and sorrow of so long ago. The pilgrimages also give local communities the opportunity to thank the visiting veterans, they are also a means for the free world to demonstrate its continuing respect for Canada's veterans and their contribution to world peace.

Many veterans are not able to join in these pilgrimages to visit their friends they left behind. It is over half a century since the end of World War II, many of Canada's war veterans are not physically able to travel the long distances. Some veterans may be frail, but their minds are not still. A project like the MLLP is a computer age solution to a problem of life's circumstances that inhibit travel. The history

of our veterans is made more accessible to Canadians through the "click of a mouse." Our proud veterans may now "travel via eye and ear" to commemorate the sacrifices of their fallen comrades. It becomes an emotional and private pilgrimage, on the "Net", rather than on an aircraft.

Photos of each grave appear on screen with the specifics of cemetery location, site number, name, rank, regiment and relevant dates. Many graves belong to an "Unknown Canadian Soldier"—representing remains that could not be identified. Those graves are also included for those who find solace in some possible reference of a death of a friend never found but never to be forgotten. Youth of today are proud of their forebears' contribution to world peace; they may now show others these—special computer sites—this is where my grandfather is buried. The Internet is creating a unique link between generations and across great distances.

This project is not funded directly through government. It relies on the generosity of "average Canadians" I encourage individuals and businesses to support this worthwhile endeavour. To date, a group of volunteers engaged in this project has documented the resting places of over 8,000 Canadian soldiers. They have collected

photos of foreign graves for their families of today and their families' children of tomorrow. Their extensive efforts to date still leave 90 percent of war dead to be recorded; in this century alone, over 112,000 members of the Canadian Armed Forces paid the supreme "price of peace" and lie in foreign graves. Your help is needed.

For more information please visit the informational web site at www.mllp.com or email the Project Director, Steve Douglas at sdouglas200@hotmail.com or write to him at 22 Southdown Road, Tadley, Hampshire, RG26 4BT England 44 (0)118 957 6452



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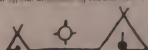
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Lest We Forget

Native soldiers remembered for honouring Canada during the wars of the 20th century

by John Copley

As the world gets ready to step into the dawn of a new millennium, the biggest thing on everyone's mind is whether or not a potential glitch in the globe's computer system might somehow cause chaos when the clock strikes midnight and the bell tolls the final chimes of the 20th century. As real as the possibility is that a non-conforming computer program might shut down, creating unwanted obstacles for the few who felt it wasn't worth the effort to get "Y2K Ready", the significance of the problems these types of glitches will actually cause, pales in comparison to the uncertainties that faced Canadians during their participation in two world wars (1914-1918) (1939-1945) and the Korean Conflict (1950-1952).

To remember the past, to honour those who helped ensure that freedom reigns and to commemorate the Canadians who died in service of their country, Canada, like other Commonwealth nations, celebrates Remembrance Day every November.

Remembrance Day, or Armistice Day, as it was known then, was first held in 1919 to commemorate those who fought and died on the battlefields of World War I. The war ended at 11:00 o'clock in the morning on Monday, November 11, 1918. The first ceremony was held exactly one year after the war ended.

The latest ceremonies, held last week in cities and towns across the country, had some of the biggest turnouts in several decades.

"It's the end of the millennium and people want to get out and say a final farewell," concluded the guy next to me during this year's Remembrance Day gathering at the University of Alberta's Buttefield. The 64 year old speaker was Tom L'Hirondelle, a Metis Edmontonian who says he was "too young for my action belt then—just out of diapers when WWII started."

Mr. L'Hirondelle said he attends Remembrance Day services "to talk to the Native vets and to remember" those who died, including his brother and uncle.

"Native people have played a big role in the Canadian armed services," added Tom, "but you don't often read about the good they did. I think lots of people don't know how many Native guys went to war and

included soldiers from First Nations groups. The number was high, however, and according to stats from the Department of Veterans Affairs (DVA), Native people came to the forefront in face of trouble, even though their participation lacked initial encouragement.

"One in three," quotes the DVA, "that was the proportion of able-bodied Canadian Indian men, of age to serve, who enlisted during the First World War."

Like most Canadians who enlisted, Native participants found themselves attached to the Canadian Expeditionary Force as members of the infantry group then known as the Canadian Corps.

"Throughout the war," continued the DVA, "the Department of Indian Affairs received scores of letters from the front commending Native marksmen and scouts. As well, at least 50 decorations were awarded to Canadian Natives for their bravery while sniping and scouting and for performing other feats of valour during the war."

Economic hardships, lack of work and low paying jobs were all contributing factors to the large numbers of Native volunteers during World War I and it was those same factors that brought even more volunteers when Canada once again entered into conflict with the beginning of World War II in September of 1939.

"They were not slow to come forward with offers of assistance in both men and money," the DVA quotes from a letter by the Director of the Indian Affairs Branch of the Department of Mines and Resources. "About one hundred Indians had enlisted by the end of the fiscal year (March, 1940) and the contribution of the Indians to the Red Cross and other funds amounted to over \$1,300.54."

"Six years later," writes the DVA, "the branch would report a total of 3,090 participants, including 72 women and 7 Indians from the Yukon." According to DVA administration, those figures are now considered to be much higher.

Conscription came into effect in 1944 but by that time all of the able-bodied Natives in Canada were already serving overseas. Tours of duty included the various campaigns in Europe and North Africa as well as one in Hong Kong, where several thousand Canadian and British soldiers were captured by the Japanese and held in prison camps until the end of the war.

Continued on page 30



how many gave up their lives for this country and the people that live here today."

Mr. L'Hirondelle says many Native people, even today, have little idea what their ancestors did to help them "keep their rights as individuals and their pride as Aboriginal Canadians."

The actual number of Native Canadians who participated in the two World War campaigns is not known; records didn't keep an accurate tally and many Indigenous people, including the Metis and the Inuit, didn't qualify for the tally sheets that

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Building Our Communities

National Chief strongly endorses report by international organization

Phil Fontaine, National Chief of the Assembly of First Nations, has strongly endorsed the conclusions put forth in a report released by Survival, an organization supporting the rights of Indigenous peoples around the world. This report condemns the governments in Canada for their policies and actions towards First Nations citizens of the Innu Nation.

"This report again tarnishes the image that Canada puts across the world. It states that the policies and actions of governments in Canada are killing our peoples at an alarming rate. The suicide rate in the Innu Nation is 13 times the Canadian average. This situation is true for most, if not all of our communities," stated the National Chief.

This report, the second in a year by an international organization strongly condemns actions by Canadian governments in areas such as land claims, health, social and economic areas. The United Nations Committee on Economic, Social and Cultural Rights also severely criticised the Canadian governments in a report issued last December 4.

"Both organisations have come to similar conclusions. Both cited, grossly inadequate housing, endemic mass unemployment, a high rate of suicide, and lack of such standard amenities as safe drinking water" as key reasons for the gross disparity between First Nations citizens and other Canadians. How many more reports from the international community will it take to move the governments to action," asked National Chief Phil Fontaine.

The National Chief urges all governments, federal and provincial, to recognise the problems and work with First Nations governments to address these issues in an urgent manner. Urgent action is required to resolve outstanding land claims, to provide economic opportunities to First Nations citizens and communities, to deal with the social conditions which exist in the communities and to ensure the future of First Nations.

"It amazes me that, faced with international condemnation and all the facts, some elements in Canada

continue to fight our efforts to improve our conditions. We are accused of seeking special rights, race-based privileges and special status. What is so special about a status that places us as being four times more likely to commit suicide, five times more likely to have diabetes, three times more likely to have heart problems and 11.5 times the rate of arthritis and rheumatism? All we seek is to have the same opportunities as other Canadians, in a manner which is respected by the international community as befitting our status as peoples with a unique relationship with the Crown. Nothing more, nothing less," concluded National Chief Phil Fontaine.



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Pool in Aboriginal country

by Kevin M. Cardinal

Tansi, Hello! Once again another month of pool has come and gone. I have heard through the Indian Museum, the Alexander Reserve in Alberta will be hosting an Aboriginal team event in the New Year. Also, Northern Lights Casino in Prince Albert Saskatchewan is hosting a 9-Ball, February 2000. Details of both events will be in next month's issue. Players and tournament coordinators forward pool information to cardinalkevin@hotmail.com.

I would like to take the opportunity to elaborate where pool is today and where it will be tomorrow. Today, pool has become structured where players play in leagues and in weekend tournaments. Rules have been outlined in detail for players to comprehend and abide to. These rules are universal, meaning that we have the opportunity to compete with players throughout the pool-playing world. Strategy and etiquette play an integral role in game situations.

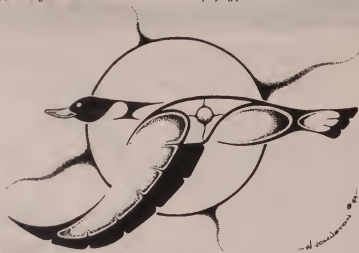
Today, players compete for personal achievement, monetary prizes or just plain relaxation and fun. Paid trips, endorsements, corporate businesses and sponsors are taking a leading role in the continuance of public acceptance. Players today have the distinction of playing their trade in air-conditioned and controlled environments. Pool halls today are clean and well maintained. TV ads, commercials and celebrities are involved in pool related opportunities. Television exposure today can enhance Aboriginal opportunities in everyday living and business decisions.

Tomorrow (The New Millennium - Year 2000) pool will be inducted into the Olympics, imagine the Olympics. The process of not working today can lead to tomorrow's achievements. Here's one tidbit of info; we

are a nation, we have the opportunity to compete in the Olympics through pool with our own team. Competing with the best in the world. Imagine that-making players by ourselves, within ourselves. One added thought: It takes one belief to start the

process of believing amongst ourselves.

Next issue's topics of pool could be physical aspects, physics of pool, psychology, terminology, etc. Dust off the closet eyes and be ready for the new millennium on playing pool.



Canada and NT sign social housing agreement

A new agreement to transfer the administration of social housing resources from the Government of Canada to the Government of the Northwest Territories was signed recently by the Alfonso Gagliano, Minister responsible for Canada Mortgage and Housing Corporation (CMHC) and Floyd K. Roland, Minister responsible for the Northwest Territories Housing Corporation (NWTHC). This agreement replaces one which was signed on April 24, 1997 with the Northwest Territories, and reflects the creation of the two new Territories on April 1, 1999.

"This new agreement with the Northwest Territories completes the transfer of Government of Canada social housing resources for the two territories," stated

Minister Gagliano. "This excellent example of cooperation between our governments will not only eliminate overlap and improve services delivery, but will maximize the impact of taxpayer's dollars in managing social housing."

"I welcome the opportunity to meet with my federal colleague for the first time in order to sign this new agreement and to discuss housing needs in the Northwest Territories," said Minister Roland. "With this agreement, the new Northwest Territories has a continued commitment from the Federal Government for funding."

There are some 2,700 federally-assisted social housing units in the Northwest Territories. The Government of Canada currently contributes approximately \$33 million annually to support these units. Like other Canadians, Territorial residents have full access to other housing products and services offered by CMHC.

The Government of the Northwest Territories, through the NWTHC, contributes a total of \$41 million annually, under various programs, in an attempt to meet the housing needs of Northerners.

Negotiations are continuing with the other provinces to finalize agreements to transfer the administration of federally-funded social housing. New Social Housing Agreements have already been signed with Saskatchewan, New Brunswick, Newfoundland, Nova Scotia, the Yukon Territory, Manitoba and Nunavut.

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Economic Development

Native fishermen appeal to Ottawa

by James Martin

The federal government's House of Commons standing fisheries committee has heard from a delegation of Natives and BC government officials, including BC Fisheries Minister Dennis Streifel, that action must be taken immediately to address what some Native fishing groups are calling a "natural disaster", with less than half the estimated eight million salmon returning to spawn.

Losses, spiritual and financial may be staggering to many Native fishing communities, warned Native spokespersons such as Christine Hunt, vice-president of the Native Brotherhood of BC who spoke of suicides on band reserves due to the collapse of the fishing industry. She also warned that if Ottawa does not respond appropriately to the cries for help, civil disobedience tactics such as blocking ferries may be attempted by some out of frustration.

One member of the Native delegation, Dan Edwards, executive director of the West Coast Sustainability Association is now on a hunger strike in order to draw attention to the problems the fishermen are facing.

A provincial study revealed losses of approximately \$134 million in the fishing industry, with commercial fishermen losing \$48 million, the recreational industry between \$10 and \$20 million and Aboriginal fishermen between \$9 and \$18 million.

The future is bleak, according to statistics announced by Mr. Streifel, with the lowest ever figures for sockeye salmon in 110 years—496,000.

Job loss was estimated by officials at 2000.

At the same time as west coast fishermen pressed Ottawa for financial aid, western farmers were promised \$170 million to help bail them out of their own crisis.

\$170 million is not nearly enough to cover their own losses, say fishermen, but just as that figure was far short of the \$1.3 billion requested from Ottawa by the Manitoba and Saskatchewan premiers, Ottawa is reluctant to top up money for any new plan.

"We're going to our office to look at what options exist within the \$400 million that the government has already allocated," Federal Fisheries Minister Herb Dhaliwal told media. "But certainly we recognize that in the fishing industry there are ups and downs."

"Part of that recognition of 'ups and down' was the \$400-million three-year aid package announced by the federal government last year for the west coast fisheries.

There is now \$231 million left in the fund, says the minister, but the expenditures centred on those leaving the industry is misplaced as some critics like Edwards, who charges, "Not a single dime of that money got to a single person hurt by that collapse."

Campbell River Band Chief John Henderson expressed anger over what he said was the Reform Party's tactic of blaming Native fishermen for the problems that now exist on the west coast and a general lack of sympathy for the plight faced by the fishermen from the politicians.

"It felt like we were a political football this morning," said Chief Henderson to



the media. "It was almost like what we were telling them was a fallacy. They were very noncommittal. The reality is that our communities are suffering, Native or non-Native."

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Manitoba government gets nod of approval

by Ennis Morris

Manitoba's Aboriginal people say the province's newly elected NDP government is just what the doctor ordered. And that was before Premier Gary Doer's recent announcement that he was going to restore funding, which had been suspended by the Filmon government more than 10 years ago, to the Manitoba Metis Federation next spring.

The initial comments were made just after the polling stations had turned in the ballot boxes—that's when Manitoba's Native people first heard that two Aboriginal men had emerged victorious in their ridings. The topping came when Premier Doer swore them both into cabinet.

The Pas MLA Oscar Lathlin was named Minister of Conservation while counterpart Eric Robinson, the MLA for Rupertsland, received an appointment as the new Minister of Aboriginal and Northern Affairs and Minister charged with the administration of the Communities Economic Development Fund Act.

Lathlin and Robinson were just two of 14 ministers sworn in by Lt. Governor, Peter Liba during the ceremonies at Winnipeg's Pantages Theatre.

Manitoba Native, Peter Kew, opened the swearing-in ceremonies by addressing the crowd in prayer

as he thanked the Creator and prayed for the type of guidance that will allow Manitobans to open new pathways in a manner beneficial to all of the province's citizens.

Native Perspective reporter, Todd Lamirande, said the boisterous way in which the crowd delivered their standing ovation after the NDP government's Cabinet Ministers were introduced "suggests that many in the audience were eager for change after 11 years of Tory rule."

He's probably right. Native leaders from across the province expressed their delight with the NDP government and the way in which they expedited the MMF cash flow situation.

"The clock that stopped ticking for Manitoba First Nations 11 years ago has finally started again" wrote Southern Chiefs Organization (SCO) Grand Chief, Bill Traverser, in a letter he wrote to the *Winnipeg Free Press*. He closed his letter by predicting that Manitobans would see numerous promises fulfilled that had been made to Aboriginal people during the election campaign.

In his address to the large and enthusiastic crowd, Premier Doer said he realized that the expectations in Native Manitoba for a solid government effort was great and that he would do everything in his power to make it work. He told the gathering that his government is committed to establishing solid partnerships.

"We want to work with people, we're not interested in starting a fight," he said after the swearing-in ceremonies had been completed.

Numerous weighty items, most a result of campaign promises, already loom on the horizon for the new Manitoba government, but every promise has the potential for speedy resolution. Included on the list of things to get done is the establishment of a justice commission, as recommended by the Aboriginal Justice Inquiry. Another hot topic deals with the casino industry and the Bostrum Commission's recommendation for the establishment of five First Nations casino projects.

"Obviously," said MLA Eric Robinson, "there are some First Nations in this province that are prepared to move on casinos. We are prepared to enter into some agreements based on mutual understanding and a mutual agreement to initiate these sorts of things. I believe that our government is of the opinion that we shouldn't hold a monopoly on gaming."

Robinson said that a new day was dawning in Manitoba, one that promised to be filled with sunshine. "I think," he told the crowd, "that this historic day in Manitoba. We have two Aboriginal people that have been appointed to cabinet, (and) we have promise to meet that I believe are realistic. It's a good day, not only for myself, but for all people in the province of Manitoba."



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Justice for All

Alexis First Nation pilots community release program

by John Copley

A recent parole hearing on the Alexis First Nation west of Edmonton has seen Canada's first-ever pilot project involving Section 81 of the Criminal Code reach a successful conclusion.

"This project," explained Alexis First Nation Policing Coordinator, Joan Kootenay, is known as the Conditional Corrections Release Act under Section 81 of the Criminal Code. The provisions of this section have allowed the Alexis First Nation to take a leadership role in helping to develop better ways and means of dealing with Aboriginal offenders who have broken the law, but are sincere and determined to get their lives back in order."

Simply put, the program allows qualified applicants, already sentenced to jail time, to serve the remainder of their sentence in the community, thus allowing for interaction and an opportunity to regain their lives and the respect of their peers.

The pilot project actually got underway long before it was activated this past April. In fact, the whole project took several years to develop, present and formalize. The project was initiated in 1993 when the province sanctioned the Alexis Youth Justice Committee to have input in support of members going before the courts. Beginning with young offenders, the project eventually began to include adult offenders over the age of 18.

This past April the project escalated to include a trial run at Section 81, got underway.

The offender chosen as the project's first candidate was Darrell William Bird, a prisoner who'd been serving time in the Grande Cache Correctional Institute. His release to the Alexis First Nation and the family he was to be designated to live with, Charlie and Martha Letendre, didn't offer freedom. Instead it offered hope. It gave Darrell Bird an opportunity to prove that he had what it took to be a good citizen. Six months after he entered the program, Darrell Bird did just that. He not only proved that the program is workable, he regained much of the honour he'd lost the day he committed a crime.

The parole hearing took place on October 29, 1999. Representatives from the National Parole Board, Leona Carter and Arthur Majkut, listened to statements from members of the Alexis Justice Committee as well as from community Elders, family members, the Letendres and finally from Darrell Bird himself.

The consensus showed that Darrell had indeed reformed his way, and though it was agreed that he'd likely carry the guilt of his crime with him for the rest of his life, it was also agreed that he'd be a better person for it.

Comments from the panel and from those rendering statements to the panel said that Darrell "has resolved a lot of his issues. He is remorseful and humbled by his crime but shows determination and courage to better himself. Darrell wishes to further his education, pursue employment and someday become a spiritual leader and pipe holder in his community. His healing is ongoing and he has been teaching young offenders about the harmful effects of drugs and alcohol and shares his experiences of incarceration in hopes to change the attitudes of the youth. Darrell is well adjusted, friendly and displays a good attitude."

With comments like that, the parole board committee had little choice but to



agree to Darrell Bird's full parole. He had done what he'd set out to do—create a second opportunity for himself.

"I still need to do a lot of things; it is a lifelong journey," said Mr. Bird in his address to the panel and his peers. "I take it one day at a time and do the best I can for today. My sentence will carry with me for the rest of my life. I live with it every day. I share it to make others see the reality. It's not easy to share those feelings, but maybe hearing it from me will open their eyes."

The Alexis First Nation Justice Committee got its start back in 1991. The members of the group include five Elders and seven community members, the core of which has been together since the beginning. One of the key people credited for his role in helping to develop and educate the Alexis Justice Committee on matters relating to law, is Provincial Court Judge Peter Ayotte.

"He volunteered a lot of time and energy to help get this project off the ground," said Policing Director Jane Kootenay. "As a result of his education, members of the Justice Committee now have a better understanding of the law courts, the justice system and most importantly, he has given Native people the opportunity to learn more about the connection between the community and justice."

Because of the success of the project Ms. Kootenay says it's just a matter of time before they get a chance to do it all over again. If the project continues to meet its objectives, Corrections Canada could conceivably begin to initiate more programs like it right across the country.

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AMA discontinues insuring Hobbema residents

The Four Nations at Hobbema have decided for the time being not pursue a legal course of action in their dispute with the Alberta Motor Association (AMA) and its decision to refrain from offering insurance policies to members of this central Alberta community. Since the announcement two months ago, conversation has transpired between the AMA and the four First Nations groups involved in the organization's decision but so far few concessions have been made. An earlier statement by the AMA to withhold its services from everyone living in the postal code area around Hobbema has been rescinded. The AMA said it was in agreement with those who called the approach was unfair, but the insurer has not backed off its statements to discontinue servicing Hobbema Indians.

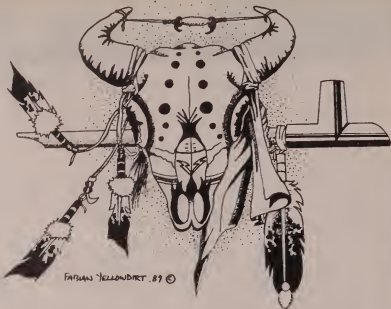
Mel Buffalo, president of the Indian Association of Alberta, has called for an apology from the AMA, but did suggest that the chiefs of Hobbema's Four First Nations communities would be willing to take part in the AMA's Mission Possible Program, an initiative that promotes safe driving practices within the community.

Though happy to hear about the willingness of Hobbema residents to get involved in their province-wide safe driving campaign, AMA spokesperson, Dan VanKeeken, said the organization wasn't about to change its mind regarding insurance coverage.

"We stand by our business decision," VanKeeken said recently, "but we're open to meeting with them. Right now we are deciding what topics will be discussed."

Mr Buffalo has announced his intention to meet with representatives from the Alberta Human Rights and Citizenship Commission. He plans to argue that the controversial move is an act of discrimination against the Native people who live in the Hobbema area.

The AMA cut off its service to Hobbema insurance policy holders because they say they are losing money because of the high number of insurance claims and an unusually high accident rate.



Soldiers remembered, Continued from page 24

Several hundred Native Canadian soldiers died during WWII and in his book, *Forgotten Soldiers* (pg 79), author Fred Gaffen concludes that "Natives earned a minimum of 18 decorations for bravery in action." They also participated in every major battle and campaign, including the disastrous Dieppe landings and the Normandy invasion.

In 1943, writes the Department of Veteran's Affairs, "King George VI showed his appreciation for the leadership and loyalty demonstrated by four bands by awarding British Empire Medals to the chiefs of Ontario's Nickowemenehne Band (formerly called the Red Gut Band), British Columbia's Kitkatla Band, Manitoba's Norway House Band and the Vuntut Gwitchin Band.

Canada's contribution to the Korean Conflict was much smaller than that of the two great wars, though only British and the United States mustered more men for the undertaking. But when the conflict began on June 25, 1950, Native Canadians once again lined up for duty, bringing the total contingent of Canadians to serve in Korea to just over 26,000 men.

Canada's Native peoples' contribution to the war effort during the past century has been extraordinary, especially when one considers the hardships and prejudices they have had to overcome from within their own nation.

"Reflection," smiled Tom L'Hirondelle, shortly after the two-minute observation of silence had concluded. "That's why we're here isn't it, to reflect, to remember and to thank those who were unfortunate enough to have been born in a time when war was considered a solution to ignorance. I'm just grateful they were here to help; freedom is something we should never take for granted."

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Music

Music program returns to Iqaluit High School

by Ennis Morris

The Iqaluit Music Society and the Baffin Divisional Education Council (BDEC) have combined their efforts and have proven that two heads are indeed better than one. Especially when the goal is to find some money. When the two groups got together earlier this year the idea was to find enough cash to revive and maintain the music program at the local Inuksuk High School. The program had been scrapped years ago because of the lack of funds for equipment and personnel. Not any more.

A bit of hard digging and a stroke of good fortune have combined to see the Music Society's dreams come true after the group discovered some potential grant money via the Canadian Academy of Recording Arts and Sciences (CARAS).

And to top off the good news is Canadian singing sensation, Susan Aglukark, who during a recent visit to the area, stopped long enough to join the school in a huge pizza party before delivering a \$10,000 cheque for the purchase of musical instruments and equipment.

Judy Watts, the Iqaluit Music Society's treasurer, said the society and the school received word that they'd been selected for the grant in September.

Everything fell into place for the group, which had already hired a new music teacher and partially revived the music program this fall with money provided by the BDEC. The \$10,000 cheque however, will go a long way in helping to pay for the \$40,000 the school has spent on equipment this year.

The new music teacher, Ryan MacLeod, says he'd like to see each student with an instrument of their own. He also said that because "we have a wider variety of economic backgrounds where food and shelter" take precedents over musical equipment, "it

is the responsibility of the music society and of the school to provide an instrument."

Until now, the 90 students enrolled in the Inuksuk music classes were often forced to share a single instrument between several class participants.

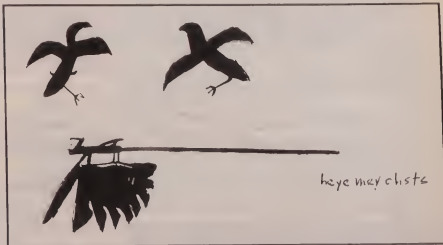
Ryan MacLeod said that even though music is seldom considered as important a subject as mathematics, English or social studies, it is a program that allows the student to give something back to the community.

"An example of this," he said, "is that students may

perform at community events. Musicians can go out and perform; it's a great way to allow people to experience different emotions."

Treasurer Judy Watts said the society will continue to seek more money and will maintain its summer music camps.

Canadian Inuit singer Susan Aglukark, who was born and raised in the territories, handed the cheque to music society administrators but was not scheduled to sing at the event.



Study confirms success, Continued from page 15

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